The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY • Founded 1842

REGISTERED AS A NEWSPAPER | No. 6136 | Saturday, February 13, 1960 | Price 4d.

CHRISTIANITY IN CHAINS

THERE is printed overleaf part of a General Assembly sermon preached during the late war in 1942. It was preached by the Rev. Leslie Belton. He was the editor of the *Inquirer* for seven years until he resigned in 1939 to become a minister of Upper Chapel, Sheffield. He lost his only son during the last few days of the war, and in 1946 he gave up his ministry in Sheffield to engage in educational work in Germany. It was said of him that he partly did this as a sacrificial act of amelioration between him and the Germans.

Never of robust health he died in Germany whilst engaged upon this work.

The sermon he preached in 1942 is printed in part now because it has notes for the present. Rescued from the war years it rings the bell of truth for a contemporary problem. The problem is now, for many as it was for Belton in 1942: what is the relation between God and historic events? Since the end of the war it has hardly been possible to pick up a daily paper without seeing headlined some brutal clash between nations, and within nations, involving the horrors of bloodshed and the calculations of evil. No one can genuinely see the end to it. In the midst of war, and unknowing what awaited him, Belton bravely faced this problem.

Incidentally the extract from the sermon is printed also as an illustration of the power of penetration from a comparatively unknown minister in a Unitarian pulpit eighteen years ago.

The Spiritual Plight

Belton's problem, in the terms of 1942, is the spiritual plight of modern man living in what is called history. History is all around us; it is being made day by day: its past clings to us and its future concerns us.

But what is it all about? Why on earth should anyone take an interest in it or be concerned with its daily ramifications? Why should a man like Schweitzer, and the many dedicated people like him, who have looked daily for the greater part of their lives into human suffering, take the slightest interest in it? Why, for that matter, should millions of people who have all the material means of making them "happy", and yet are sick at the thought of the means, for they never bring "happiness", be concerned with the daily possession of events?

It should never be forgotten that one of the answers to these questions has been complete retirement from history. It is practised today in Christendom within the Catholic Church.

But the practice was not for Belton, neither is it for the people for whom he spoke. They must, within history, find their own answer.

The Answer

And at the first attempt, at least, it is a hard one. History has to start from somewhere, and for as long as there are human records it has started from the assumed need of groups of people to preserve their lives and way of life against others. Mankind never has been one. It has always been divided into groups, tribes and nations, each trying to maintain its own identity. This is the heart of the matter today. Never at any time has nationalism been a more powerful or terrible force. Each nation is engaged, with an intensity never known before, in preserving, or attempting to find its own national identity. The nations which do not possess freedom long for it, strive for it, and nothing matters for them so much as this. The nations which are free intend to maintain their freedom at all costs: and oceans of emotional life are poured into these ideals.

The ideals in terms of history are reasonable and necessary. Mankind being what it is, divided into nations and groups, it is necessary for each nation or group to preserve itself in order to breathe. Nations which are not free cannot breathe, they long to do so; and the passion of the longing is only one indication of the power of the need.

The Hole is Not Empty

Is history then nothing more than this struggle for self-preservation and for the emotional glosses put upon it? If it is then many people will turn in contempt from it. It is nothing. And when the hole represented by the nothing is filled with armaments, daily calculated cheating, the playing off of one human situation against another for national advantage, the sham construction of the "great man" as the representative of the national feeling, then one is looking into a hole full of evil.

For Belton history was only bearable, and could only be redeemed because of the existence of a transcendent being beyond it. If history was everything then it was nothing; if it was nothing, as seen against the existence of God, then it could become everything. The only possible answer was the immanence of God in history, God entering into it through the dedication of men who recognised this truth. As the old Unitarians used to have it (and as Belton expresses it in another way) not one saviour but millions.

This indeed is the hidden message of Christianity, but the message in popular contemporary Christianity is twisted and thwarted by past beliefs. It is slain, even by those who see its relevance and live for it, by the surely superstitious need to overlay it with the world view of two thousand years ago. Popular Christianity—which means about ninety per cent of it—makes no distinction between the teaching and life of Jesus of Nazareth, the wonderful creative visions created around him in the New Testament, and the world view and local beliefs of a little Middle Eastern state of two thousand years ago. Popular Christianity is Christianity in chains, bound to a past that has no relevance for the present.

That too was Belton's message.

THE MEANING OF HISTORY

(The following is an extract from the General Assembly Sermon preached in 1942 by the late Rev. Leslie Belton).

WE have to recognise that human history is largely a record of the wars that men have waged. The slaughter of warfare was a perplexing problem to Arjuna of the Bhagavad-Gita. It was a perplexing problem to the early Christians who disliked the idea of serving in the Roman legions. But it is broadly true that the *moral* problem of war has become acute only in comparatively recent years. War was not, in this sense, a problem for Jeremiah. It is so for us; it is become a planetary problem. We have to face the fact that the human story is stained scarlet on almost every page, ever since stone-age man has learned how to shape an arrowhead out of a piece of flint. The problem is heightened not, fundamentally, because we fear for our preservation, nor because the field of war's operations is so considerably enlarged, nor because war is now waged with terrifying machines; the problem is heightened because contemporary man is conscious of history as the ancients never were, and because contemporary man (discounting notorious exceptions) is more sensitive to the wrongfulness of war than the ancients were.

War, we say, is our human default, not a God-sent scourge. No longer do we ask the futile question, "Why does God allow war?" No longer do we cry, of God, "why hast thou smitten us?" Rather do we believe that it lies in man's power to abolish war. Theoretically, war is humanly controllable. That is why Lord Hugh Cecil affirms—and there is truth in his overstatement—that "a cold in the head is a greater theological difficulty than war". That we no longer echo Jeremiah's cry "O God, why hast thou smitten us?" is the measure of our moral advance towards the assumption of responsibility. We are the makers and shapers of our world. The divine activity is not incursive but integral to our humanity. God works not upon men supernaturally, but *through* men naturally. He is revealed not miraculously and catastrophically, but within the order of our world. In Emerson's words, "The Soul of God is poured into the world through the thoughts of men". Man's life is spiritually significant in so far as man's life mediates God. History has significance because of the divine activity in man. The whole field of human life is transfigured because God-in-Man is reconciling the world unto himself as the creative purpose *within the context of the world*.

The Redeeming Fact

In the light of this faith we accept the Old Testament inheritance and enlarge it. In the light of this faith we interpret the frustrations and tragedies of this human scene, though it appear to us as "one lengthened roll of blood and weeping and tears". In the light of this faith we accept the fact of war as, in the past, a civilising agency which serves no more a civilising end. In the light of this faith we strive to trace the meaning of human history. This is, I submit, an essential element in our Unitarian heritage—to preserve in our Christian tradition this high and holy thought, wherein consists Christianity's claim to be a history-validating and history-transforming religion, of God's ceaseless, creative, upsurging agency within the mind and spirit of man. I ask you to ponder these pregnant words of James Martineau: "Were not our humanity itself an Emmanuel, there could be no Christ to bear the name." Believing this, if we can believe it, we are humanists triumphantly and unashamed; but we are humanists as believers in God.

Man *is* confronted by God: that is the stupendous redeeming fact; but this confrontation is a human experience only possible because man's essential nature is conjoined with God. The God in us is the supreme judge in us, condemning our egotism and pride, our wanton misuse of life, punishing us through the evil we bring on ourselves. In this sense, God is our judge.

Recognising this, we see how adversity can be creatively used, as in Jeremiah's day so in our own. "The evidence of history shows us that men have always insisted on behaving creatively under the shadow of the sword," says Mr. E. M. Forster. This is true of Jeremiah who held fast his faith in the victory of righteousness and a final restoration. Creative in crisis, he enriched the heritage of man. Even so, facing our Assyria, we may behave creatively under the shadow of the sword, shaping the good that is in our minds, honouring truth in a world that enthrones falsehood as king. It is in the darkest hour that the light is most vividly seen.

Tireless Struggle

The prophet's spiritual perceptiveness may be ours, quickened in the tumult of our times; but can we share his visions, his millenial hopes and dreams? Is there a City of God at the other end of the road? History provides no answer. Yet the poet has his:

> "Men slay the prophets; faggot, rack and cross
> Make up the grousing record of the past;
> But Evil's triumphs are her endless loss,
> And sovereign Beauty wins the soul at last . . .
> No power can die that ever wrought for Truth."

That is Lowell's answer in his poem on the death of Dr. Channing. And this is Channing's answer: "Amid human inconstancy and guilt I know that God has still devout servants on earth, and that truth, piety and goodness are immortal and will prevail." Can this answer be ours whether we couch it in Channing's language or some other? "Somehow and somewhere the moral law asserts itself"; this, says a modern historian, is the sole lesson of history.

Not that "good shall be the *final* goal of ill", but that good shall be created out of the evil that confronts us now—this and this alone is what supremely matters; only this, "the tireless struggle to extend the authority of love and the boundaries of truth" (as John Strachey puts it) gives recognisable meaning to our lives. This is our mission and our religious task—that faith, freedom and fellowship may abound on earth. In assuming this task, we ask of God nothing and of ourselves everything that, humanity itself an Emmanuel, we may share with Jeremiah and Jesus, and with every valiant creator and liberator of every age, race and creed, the divinely creative spirit that makes us shapers of this world in thought and deed. This is our summons: to keep our souls from callousness, preserving from destruction the frailest and loveliest flowers of our ethic—mercy, pity, peace and love; to preserve our sense of values amid the holocaust, knowing that civilisation is judged and prized "not by the amount of power it has developed, but by how much it has evolved and given expression to, the love of humanity" (Tagore); to purge our laws and institutions of manifest inequalities and injustices, sharing the resources of earth among the commonwealth of men; to honour personality for the sake of the community of men, and upraise on earth a Church of the faithful and free. This summons we dare not disobey.

The Unitarian Young Peoples' League's appeal fund for World Refugee Year now stands at £110 8s. 6d. The target is £500. Anyone wishing to contribute to the fund should write to Mr. H. Smith, 69, Union Street West, Oldham, Lancs.

PERSONALIA

LIVING Unitarian ministers do not often get mentioned in "belles-lettres", so that even fleeting references to them by distinguished writers are worth recording. Mr. T. L. Watkins (of Newington Green) told me in a letter some time ago that in the "Letters" of John Cowper Powys, published in 1958, he read an interesting reference to one of our retired ministers, a man who happens to be very beloved by all who know him for his charm and wit. Discussing accommodation at Corwen in N. Wales for his friend John Wilkinson, Powys records that he suggested "The Crown" on the recommendation of John Redwood Anderson who "has himself had two friends there, both very nice men. One, Mr. Jacob, a Jewish engineer of great power and fame. . . . He is *very* particular and considered rich. The other—Rev. Lewis, the Unitarian minister, at the old Chapel in Shrewsbury where Hazlitt went to hear Coleridge preach. He is completely indifferent where he sleeps and is also *not* rich at all. . . ."

This delightful reference of course is to the Rev. A. H. Lewis, who was at Shrewsbury from 1943 to 52 and for 20 years before that at Hull and who now lives in retirement at Church Stretton. Some old students of U.C.M. will certainly remember those delightful lectures of his on the Practical Work of the Ministry, given when he was once prevailed upon to become annual lecturer in Homiletics at the College. Mr. Lewis belongs to that wonderful category of ministers whom one would like to see going on for ever and who make us feel, when we remember the fine activity of his heyday, that we want to "change Time's course to slower speeding". We can only be grateful that he is still a wise observer of our Unitarian scene, even if now a silent one and probably still as keen as ever on his bees.

★

The ministers in Cheshire heard with interest recently that our wise and vastly experienced colleague, the Rev. Fred Cottier, is to withdraw still a few more steps into the honourable shade of retirement, after the heat and dust of so many active years. When he left Brookfield Church, Gorton (Manchester), it was ostensibly to retire but we soon found him devoting pastoral service to our busy Denton Church when he and Mrs. Cottier moved to Reddish. After doing quite an unofficial stint at Denton and continuing his quite invaluable work for the important Widows' Fund, he is now to move to High Lane near Disley, Cheshire, where perhaps, at long last, he will be able to have more free Sundays. But Mr. Cottier is so well known that it is not likely that he will be left for long in dignified storage. That well-known voice and wise head will still be much in demand.

★

I hear that our church in Portsmouth (the John Pounds Memorial Church) has just had a special celebration to mark the 15 years of faithful and outstanding service which their minister, the Rev. J. R. Sturges, has now given to their cause. The Portsmouth congregation is rightly proud of its minister, for Mr. Sturges has shown remarkable gifts of energy, vision and enterprise. It is probably true to say that he is one of the personalities of Portsmouth, deeply versed as he is in the history of the City and one of its most active citizens in a variety of good causes. Indeed so well esteemed is he that in January last year he was appointed a Justice of the Peace. Last year, too, his name was placed on the official list of Supplementary Ministers of the General Assembly. With all his record of work for the John Pounds Memorial Church, the astonishing fact is that until last year he did it all as a part-time lay-minister, and even now his official appointment is only part-time for professionally he is tutor-organizer for the W.E.A. and a part-time lecturer at the Portsmouth College of Technology.

I imagine that at the present time—I expect I shall be corrected if I am wrong—he is the only active Unitarian minister who is also a magistrate. He has also visited Russia and lectured extensively on his experiences. That too makes him unusual in our ministry, if not even unique. Mr. Sturges is a very dynamic person indeed. Leadership qualities seem to ooze out of him visibly and it is not hard to imagine the success that he has had in his various enterprises. He is also a very good photographer in colour—surely one of his many talents which prompt me to friendly envy.

Incidentally the John Pounds Memorial Church will well repay a visit by any travelling Unitarians. Tasteful, well-furnished, modern, wonderfully attractive—it does one good to see it. And needless to say, Mr. Sturges's own energies and vision have had much to do with its planning and construction. Portsmouth certainly faces an interesting future.

A.B.D.

THE UNITARIAN—UNIVERSALIST AMALGAMATION

By A. Phillip Hewett

(Recently the Unitarian and Universalist churches of America amalgamated. Phillip Hewett, the minister of the Unitarian church of Vancouver was present at the important meeting where the amalgamation was ratified. The following is taken from a report made to his congregation)

THE Universalist denomination, which originated in England in the seventeenth century, is now confined to the United States, apart from a handful of tiny churches in eastern Canada. It embraces about two hundred and sixty churches, almost all of them in the eastern United States and a large portion of them in rural communities. Sixty per cent. of them are in places with a population of less than 10,000; for Unitarian churches the figure is less than 30 per cent. As you would expect from this, many of the Universalist churches are quite small.

I cannot take time now to describe the historical differences between Universalist and Unitarian churches, but can only say that during the past century their point of view has grown more and more similar, till today you have a situation where whatever differences exist in the realm of ideas tend to cut across, rather than down, between the two denominations. Organization, too, is similar in that both denominations have democratically run churches which impose no creedal restrictions upon ministers or members.

From time to time in the past, not unnaturally, it has been suggested that the two bodies should amalgamate, but hitherto all attempts in this direction came to nothing. In some towns where there were both Unitarian and Universalist churches, amalgamation came at a local level when it became apparent that the community did not possess the liberal religious resources to keep two congregations going successfully.

The conference at Syracuse was the latest step in a new and much more wholehearted attempt to merge the two denominations. It became very apparent at an early stage in the proceedings that a large majority of those present were in favour of merging the two denominations. There was at the end substantial agreement over the plan for merger as amended, with a vote from the Unitarians of 518 to 43 and from the Universalists of 238 to 33. The plan is now referred back to the churches for endorsement.

★

Now let me turn to the question which took up such a disproportionate part of the time and provided most of the headlines for the newspapers. This concerned the statement of purpose of the new association. It was not a statement of doctrine, since both the Unitarian and Universalist bodies refuse to adopt any creeds whatsoever and demand full freedom of belief for the individual members. Nevertheless, ideas on doctrine came to the forefront in the statement of purposes, and differences of opinion caused considerable loss of time and, I regret to add, in a few cases some loss of temper as well.

All this, I feel, was totally unnecessary. I voted in favour of a proposal submitted early in the proceedings that there should

be a simple statement that the new association should exist for religious, educational and charitable purposes, with no attempt to define more closely what these should be, but this was lost by a large majority. So we moved on from the field on which we could all agree to that on which strong disagreements became immediately apparent. The storm centre was item two of the purposes, originally worded as follows :—

> "To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in their essence as 'love to God and love to man'".

Strong exception was taken to this by some individuals and churches. To explain this, let me say briefly, at the cost of gross over-simplification, that there are two schools of thought in present-day Unitarianism, one of which regards Unitarianism as a definitely Christian denomination while the other sees Unitarianism as being partly or wholly outside what is commonly called Christianity, in an attempt to adopt a more universal approach.

Those who took the first point of view, led by the representatives of All Souls Church in New York City, submitted an alternative draft to the one I read a few moments ago, and which ran thus :—

> "To cherish and spread the universal truths taught by Jesus and the other great prophets in every age and tradition and prophetically expressed in the Judeo-Christian tradition as 'love to God and love to man'".

This, you see, differs from the original by specifically mentioning Jesus and the Judeo-Christian tradition. The second part of it, in my opinion, was a very definite improvement in that "love to God and love to man" is in fact a specifically Jewish and Christian way of expressing the basic concerns of religion, not expressed in exactly that way by other religious traditions.

★

To the surprise, I think, of its sponsors, this alternative wording was accepted by the merger commission and substituted for its original submission. But now arose strong dissent from other quarters, where it was suggested that if Jesus was going to be specifically mentioned then we ought to mention Socrates and Gotama the Buddha and Confucius and some others as well. They felt cramped by the new wording into a narrower compass than they could accept. The commission then reversed itself and re-submitted the original wording.

All this, of course, could be expected to produce the maximum degree of discord and confusion. I must confess that I felt quite incapable of entering into the feelings of those who expressed themselves so strongly on both sides. On the one hand, for instance, it was stated that not to mention Jesus meant that we repudiated him, or as Dr. Steiner of the church in Portland, Oregon, put it, that we cut ourselves off from all ties with Christendom. Frankly, I don't see it. Just as you don't have to erect a flagpole on top of your house in order to have a concern for your country, so you don't have to mention Jesus in a constitution in order to have a high regard for how he lived and what he taught. On the other hand, I don't agree that to have mentioned him was some sort of insult to those who were not mentioned. The argument on both sides amounted to an allegation that if you don't say you like someone or something, then you are saying that you dislike them. This is completely illogical.

I was not alone in this opinion, of course. I would hazard a guess that the majority of those present would have voted either way without too much compunction, as I would myself. I was sitting at one point next to Dr. John Howland Lathrop, one of the most respected of the older ministers in the denomination, and he remarked very truly that whichever way the vote went on a form of words like that, it wouldn't make any difference at all to the personal convictions of anyone present, nor to the prevailing types of opinion in any of the churches. Of course not.

Anyhow, the debate went on. The vote went by a narrow margin in favour of the version that didn't mention Jesus and the Judeo-Christian tradition and the newspapers naturally dramatised this as a showing of Jesus out through the door. I voted, incidentally, with the minority, because its version seemed to me to satisfy the feelings of those who felt it to be of such great importance that names should be named without sacrificing any principle of inclusiveness at all.

A new resolution was eventually submitted over the names of some of the people prominent in our denominational affairs—Donald Harrington of the Community Church in New York, Duncan Howlett, who succeeded the late Dr. Powell Davies in Washington, William Jenkins, until recently at Toronto and now at Rochester, New York, Ford Lewis, associate minister at Portland, and about twenty others. This resolution proposed a new wording for the purposes as follows :—

> "To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in their essence as 'love to God and love to man'".

This was hotly debated but with one minor amendment it was finally carried. The amendment was the alteration of "our Judeo-Christian heritage" to "the Judeo-Christian heritage", so that no one who came to Unitarianism from some other background would feel shut out. And the newspapers duly came out with such headlines as "Churches Retain Christianity Tie".

COMMENTARY

By Tom Wardle

The age of consent

IT WAS a real boost to see ITV break out with Kenneth Tynan's documentary on American Dissent, though depressing that they had to put it on late at night after the popular viewing hours.

Everybody who is anybody in the wonderful, tender-bellicose world of transatlantic neo-conformity was there, from Professor Colin Wright Mills of Columbia to Stephen Frieckman, minister at First Unitarian Church, San Francisco. There were beats and pacifists, a Quaker and a Communist, socialists, liberals and a "hipster". A hipster, said the author of *The naked and the dead*, who described himself as one, is "a man who has divorced himself from history". Quite a thought.

There is a decided edge to American Dissent today, produced no doubt by the combination of McCarthyism and H-bomb politics. If we were to have a similar commentary on British Dissent in 1960, whom would we find to speak for it? Trevor Huddleston, Michael Foot, Pat Arrowsmith, Colin Wilson, Barbara Moore? Any Unitarians? Any Quakers even?

The Disappearing God

This was the title of what I found a most creative dialogue between an agnostic, J. P. Corbett, and a Christian, Professor R. Gregor Smith. They talked on the Third Programme about the new freedom which had come to the world with the disappearance of ecclesiastical control from society. The resultant mental liberation was the prelude to modern science.

J. P. Corbett described this freedom as issuing in greater wealth and liberty and happiness for human kind. Gregor Smith conceded the point but argued that the freedom itself arose out of Christianity: "I think this comes straight out of the kind of freedom that is given with the coming of Christianity to men. It means, too, that I can accept without any qualms what we are calling now the disappearance of God from the world. I understand that to mean, in the first place at any rate, that God is no longer an object, or a phenomenon, in the world alongside other objects. This does mean, also, I see at once, that I give up all the traditional ways of trying to show God into the world by means of various kinds of evidences or proofs of his existence".

When J. P. Corbett expostulated that this left little difference between the agnostic and the Christian, Gregor Smith made the point which is the kernel of existentialist theology—but so difficult to get over : " I still do tie a knot at one point. I don't think that we are simply living in a world of sheer relativism. I do maintain the transcendence of God, I cling to the transcendence, to the God who *is*—paradoxically, I admit—absent from the world and distinct from it. This means that I do in a way, somehow or other, still to be defined, recognise the action of God in and through human situations, through actions and through people in the world ".

Then he quoted Tillich : " God's directing creativity always creates through the freedom of man ".

Lotteries

The Churches' Council on Gambling (where Unitarians are represented by the President of the Social Service Department, Rev. Philip Whiteman) has published the results of an investigation undertaken by its Secretary, Rev. Gordon Moody, into the workings of the 1956 Small Lotteries Act.

He found that in 23 towns and districts which he visited, the obligation of voluntary societies to make returns for lotteries undertaken was not being met. Not only was the Act not enforced, but it was impossible to enforce it. " No one knows if lotteries are run without returns being made. No one has the duty or the authority to inquire ".

All this seems rather odd since the Act was introduced expressly for the purpose of ensuring that lotteries were conducted in accordance with the law.

I must confess to small sympathy for Acts of this nature. They are petrifogging restrictions which simply introduce crimes where none existed before. I wish the Churches would give up trying to make people abandon their petty vices by law.

One thing which stood out clearly from Rev. G. Moody's statistics was the importance the Roman Catholic Church attaches to lotteries. For 99 Roman Catholic societies in the 23 areas, the returns were as follows :—

Turnover	*Profit*
£469,835	£222,487

Contrast this with the returns for 224 Amateur Sports societies in the same districts :—

Turnover	*Profit*
£54,972	£27,287

It would be interesting to see figures for the country as a whole.

Changing health pattern

I happened to get in on a review conference for Duly Authorised Officers (what a term !) at a large mental hospital the other day. The Superintendent's account was interesting. The number of cases of chronic schizophrenia was declining ; schizophrenia was now generally regarded as having a definite history so that the termination of the disease could be expected in the course of time, but the problem then remained of the aberrant mental habits which the patient had formed during his illness and which was normally the reason why he was retained in a mental hospital.

The new pattern of treatment involves discharge of the patient as soon as he is fit to leave and provided he can be appropriately cared for and given his drugs or other therapy with regularity. This is one way of avoiding what Dr. Russell Barton in a new book describes as " institutional neurosis ", frequently added to the patient's original disease by his life in a mental hospital. The sense of being a person, albeit a sick one, should be stronger for a recovering psychotic amongst his family rather than in an institution. And this helps.

What is resulting is that mental hospitals are gradually being transformed into places for the aged sick. Not mentally ill in the strictly clinical sense, but senile or suffering from some deterioration of functions due to age. They are thus becoming geriatric as distinct from psychiatric hospitals.

Pollution.—The schoolboys was open for collecting clothing during the town's appeal and sixteen sacks were collected plus 19 lbs. in money. Also over the Christmas weekend £7 2s. 6d. was collected by the school, and fifty copies of " Challenge " have been sold.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A.I.D. and the Archbishop

Sir : The leading article of your issue of 6th February is without doubt very downright and decided—but it does not on that account contain the whole truth, nor even reflect the opinions of all Unitarians. Whether there is a majority of our body that agrees with the writer or not I have no means of judging—but I do know that the views expressed are certainly not my views, and that I am much nearer to the Archbishop than to the writer of your article.

We all know the commandment " Thou shalt not commit adultery ". If A.I.D. is not adultery I do not understand what it is. Whether it should be treated as a crime and legal steps taken to prevent it is very arguable—chiefly because it would be so difficult to enforce any such law. But that it is a sin I have no smallest doubt.

Yours, W. P. Collins.

Bridport.

A.I.D.

Sir : The tolerance urged by the leader on A.I.D. is itself admirable. We should, however, look at all aspects of the question before deciding whether or not A.I.D. should be made illegal, or setting forth a Unitarian contribution to public opinion. At least five parties are involved : the married couple, the children produced by A.I.D., society at large, the donor, and the inseminator. The leader only considered the married couple, but it is not self-evident to me that their interests are shared by the other four. Some may have a different claim on our compassion. For example, many of those who support the practice of A.I.D. maintain that the identity of the donor must be kept secret. In this case, how much will it matter to the children that they cannot know their biological father ? How much will it matter to their future husbands and wives ? Will it matter to society, eugenically, if half-brothers and sisters marry, unaware of their relationship, or if, in later generations, there is an abnormally high number of marriages between cousins ? I ask these questions, not rhetorically, but to indicate that there are more human problems involved than those of the married couple.

If A.I.D. is a sufficiently important problem, could your leader-writer rehearse the remainder of the arguments so that we can arrive at a balanced judgment ? Could you also, Sir, publish a summary of the memorandum which the Unitarians submitted to the Government's Departmental Committee ?

I would like, incidentally, to refer to the statement that it is " not the function of a Christian to judge the characters and actions of other men ". This could be misinterpreted, though perhaps I am raising a heavy issue in referring to it. I take it that the injunction " Judge not ! " was a warning against condemning others out of hand. But to judge can also mean choosing or discriminating between good and bad. Insofar as it is a search for the best, it is a part of wisdom. The parable of the Good Samaritan provokes us to judge (i.e., choose) whether to follow the example of the Samaritan or the Levite. One function of a church (Christian or otherwise) is to make this kind of judgment, and to invite others, but not compel them, to do likewise. This seems to me to be the basis on which we should seek to influence public opinion on A.I.D.

Yours, J. J. Kipling.

Hull.

The Colleges

Sir : Out of the depths of Dr. Agnew's lonely unaware, which God forbid that I should try to sound, I gather that his ideas of ministerial training are built around two basic principles :—

(a) that we should gratefully accept the advantages offered by a College which costs us nothing, and that we should not be so unmanly—or should it be " unlion ? "—as to criticise its policy or curriculum ;

(b) that students should be prepared for the hardships of the ministry, not only by discussion (an acknowledged and perhaps worthwhile technique), but also by a training which frustrates at every turn the legitimate ambitions of the clever student for a pastoral ministry

> The fact that so many men survive the course and make good ministers, is a tribute, not to their education, but to their own tenacity and determination to persevere with a course which is no longer an aid to learning, but merely an unpleasant obstacle race to be negotiated as effortlessly as possible.

The tragedy in this deplorable situation is that the reactionary forces come, not from the academic staff who work superbly to drag a twentieth century education out of a nineteenth century time-table, but from outside influences. The post-war politics of the "College's problem" might make fascinating reading for the sadist, and would certainly justify the blurb, "rife with conflict and intrigue", but it is unnecessary to probe the details of its unhappy history. For, as Dr. Agnew rightly says, the main point is the urgent need for more ministers.

Perhaps I was guilty of an undue emphasis on polemics in my first letter, but a little verbal enthusiasm might be forgiven in a subject which is fettered by out-worn tradition and reactionary prejudice. I can readily sympathise with Dr. Agnew's disillusionment that so many of his hopes and plans and ideas have been shattered by the votes of apparently ignorant lay-leaders. But might it not be possible that this regrettable situation is itself a product of the inadequacy of Dr. Agnew's own training? In view of his academic qualifications, such a suggestion would be laughable, if only the situation were unique; but, of course, we know only too well that the same thing happens in churches all over the country.

There are many ministers who have been successful *in spite of* their training; there are some who have succeeded *without* taking a College course; and there are others who failed examinations, and are apparently none the worse for it. How can students who are aware of these conditions have confidence in their training? How can potential students be expected to feel enthusiastic at such a prospect?

Two things, above all, are needed today: first, that ministerial training courses shall be redesigned in terms of the present day, with due allowance made for developments in philosophy and the humanities, psychology and the social sciences, science and technology, language and literature; it must finally be acknowledged that theology and biblical study are no longer sufficient for contemporary pastoral work—*if* they ever were; secondly, a humble and unprejudiced reassessment of our training resources, and an admission that two-colleges-competing-for-fifteen-students is not only childishly ludicrous, but decadently suicidal.

It is time that Dr. Agnew, and those that agree with him, stopped looking back to *their* student days, and began looking forward to the future needs of the Unitarian ministry.

Bolton. Yours, Martin Davies.

Sir: Following on a letter by Dr. A. L. Agnew of 23rd, it would be interesting to know why some of our ministers advise an intending student as to which of our two colleges is preferable. Do they usually just recommend the one where they themselves were trained?

Having lived (unofficially) for ten years in each of the two colleges, may I suggest that, whichever college he may choose, the student will not be disappointed. At both he will find a friendly atmosphere, the usual Unitarian "open-minded certainty" in the teaching, and an opportunity for making friendships which may, and often do, last for a lifetime. Both colleges are headed by men who command both our respect and our affection.

Surely there should not be any "offence" caused by whichever college a candidate may choose.

Isabel C. Holt

Sunday Schools

Sir: Many themes of our Unitarian thought and activity have been aired and debated in a useful and stimulating manner in the columns of your *Inquirer*, but there is one vital subject which has not, I think, received the discussion it deserves, our Sunday School work and its place in our churches' life and future.

In view of our limited resources in money and in man-power, is the expenditure of money and energy on the preservation of our Sunday Schools a really useful investment? Are they really of any use (apart from keeping children out of their parents' way on a Sunday afternoon) in either the deepening of character of those who attend or the strengthening of the churches which support them? We continually hear of the majority of children upon whom in our schools attention, energy and money have been spent dropping off completely from association with either church or school when they have grown too old, usually at about fourteen. We hear of the unending difficulties of finding adequate numbers of teachers. We hear of the equally unending difficulties of our R.E.Y.D. in raising the money necessary to maintain both our individual schools and our central school organisation.

Is this effort worthwhile? Or has the time come for us to admit that Sunday Schools have finished their useful life and are out of date, and to decide that we should divert this energy in new directions more in keeping with our times?

Stalybridge. Yours, Charles Bartlett.

Acceptors and Seekers

Sir: The final paragraph of the article by Rev. Shirvell Price January 16th) should have occasioned earnest thought in some Unitarian quarters. As no sign of this has so far been reflected in your columns, may I say that, in my view, he has placed his finger on the weak spot in the Unitarian Movement (or lack of it) at the present time. I refer to the attitude of mind engendered over the last twenty-five years by the passive acceptance by so many congregations of the beautifully comfortable repetition of the eight services in Orders of Worship.

It would be interesting to know if there is any connection between growing and declining churches, and the constant use or otherwise of the "set" services. In particular, whether this has any bearing or not on U.Y.P.L. activity or otherwise at the churches concerned. How many Nonconformist visitors are surprised to find us more bound to conservative forms than their own churches? Even a sermon expressed in modern terms can only increase their perplexity at our inconsistency.

Mr. Price's reference to ministers' training and extempore prayer is illuminating, and opens up a subject which demands further separate consideration, but it has a definite bearing on a sense of reality in the service. Obviously, the conducting of a set service is a simple matter for either layman or minister, and demands a minimum of preparation and concentration. This can be most useful to a layman on occasion, but I cannot understand how a minister of our denomination can allow himself to be bound by any orthodoxy until the letter kills the spirit.

We have been tending in recent years to refer to the "Theist" and "Humanist" wings of the Unitarian Churches. This attempt to crystallise an artificial distinction has made us blind to the real division-one of attitude rather than theology. I should question whether in the minds of many thoughtful Unitarians, it would be easy to tell where Theism ends and Humanism begins, but we can all recognise the "Acceptors" and the "Seekers". The Acceptors I would define in the words of Mr. Price, those who find *satisfaction* "in forms and words that belong to the nineteenth century", and the Seekers those who "face forward in thought, worship and action". Without doubt, any future in our Movement must come from the Seekers.

Derby. Yours, F. L. Scott.

News Review

Liverpool District Sunday School Society

It has been the custom of this Society to hold a Spring Arts and Crafts Festival, competitors being members of Sunday Schools in the Liverpool District. The R.E.Y.D. Trophy being awarded to the Sunday School with the highest average percentage. This year the Festival will be held on March 19th at Ullet Road Church, the particular theme for this year is "WORLD REFUGEES". For example, the following extracts from the syllabus will give readers an idea of what the Society is trying to do:—

Picture Making (15-18 years of age).—Make a picture which illustrates or is suggested to you by the following quotation: "And homeless near a thousand homes I stood, and near a thousand tables pined and wanted food".

Wall Sheet, Primary.—Children of the World. Junior.—Homes and Families of the World. Senior.—The Refugee Problem. Constructional Class Project: Junior.—A Refugee Camp. Senior.—A three dimensional presentation of the Refugee Problem.

These are but a few of the interesting items that children, young people and teachers can enter. Other items include knitting, sewing, doll dressing, toy-making and woodwork. Any of these items which will be of use to refugees are to be sent after the Festival to the Pestalozzi Children's Village Trust at Banks, in Sussex, which the Liverpool District Sunday School Society has adopted. Fancy goods will be sold at the Festival and the proceeds of the sale, together with all entrance fees of the competing Schools and the money taken at the door from parents and friends of the competitors will be sent to the Pestalozzi Village, where such wonderful efforts are being made to build a Village Where the World is One, an English unit.

(continued on page 444)

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 14, 1960

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. TAVENER
ABERYSTWYTH, New Street Meeting House, 11, Mr. D. C. RUSSELL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
APPLEBY, Unitarian Church, Boroughgate, 11.15 and 3, Rev. R. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. E. SPENCER
BELFAST, All Souls' Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BIDDLES GREEN (nr. Sunderland), Unitarian Church, 11, Rev. DUDLEY RICHARDS
BILLINGHURST, Free Church, High Street, 11, Rev. F. HAWORTH
BIRKENHEAD, Unitarian Church, Hamilton Square, 11, Rev. MAURICE JOHNSON
BIRKENHEAD, Church of Monkish, Brook Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Wycombe Road, Church and Hurst Street Mission, Small Heath, 6.30, Mr. N. TAYLOR
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SIDWELL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LORD
BOLTON, Wednesday, 3.15, and Halliwell Road, 6.30, Rev. KENNETH WRIGHT
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Bowling Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BALLOCK
BRENTWOOD, Christ Church, Doreyne Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIDPORT, Unitarian Chapel, 11, Rev. G. RAYMOND JONES
BRISTOL, Christ Church, Unitarian, Nine Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BEETON
BRISTOL, Oakfield Road, 11, Rev. A. H. BEETON, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. H. BOWEN
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 3.30 (Welsh) and 6.30, Rev. REES JONES
CHATHAM, The Church of the Great Commission, Hammond Hill, 3, Mrs. ROSE HYDE
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JOHN M. QUINN
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. SHAW, 6.30, Supply
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHIPPENHAM, Unitarian, Adjoining, 10.45 and 6.30, Rev. EDWARD TWISS
CHORLEY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. MORRIS
CLEVE, Free Christian Church, South Street, 6.30, Supply
COLCHESTER, Unitarian Church, Hamilton Street, 11 and 6.30, Mrs. M. R. DICKIE
CROYDON, Free Christian Church, Friends Road, 11, Rev. J. P. CHALK
DEVIZES, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. W. H. CORNELL
DERBY, Friar Gate, Unitarian Church, 6.30, Supply
DISSENTING, Old Meeting House, 10.45, Rev. BASIL VINEY
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FRISBY
DORKING, Adams Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WARMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30,
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. NORMAN EDMUND
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. C. P. WORMERSLEY
DUNDEE, Unitarian Church, 52, Commercial Road, 11, Rev. G. D. FOYLE
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. BRUCE FINDLAY
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MAURICE-KELLOCK
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. HARVEY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. JAMES L. BROWN
GLOSSOP, Hyngham Street, 2, Sunday School, 10.45 Rev. W. H. CORNELL, 6.30, Supply
GOOLE, Boothen Street, 3, Rev. Austin M. QUINN
GORLESTON, Meadow Chapel (Portsmouth), 6.30, Rev. G. MARTIN SHARPE
GUILDFORD, Ward Street Church, 11.15, Rev. Dr. A. D. BELDEN
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. PRICE
HALIFAX, Northgate End, 10.45, Rev. FRANK WILSON
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNISON MILSON
HINCKLEY, Great Meeting, Baxters Lane, 11 and 6, Rev. E. A. DAVIES
HORNSEY, Tottenhall Road, 6.30, Rev. J. HOWARD MILLS
HUNTINGDON, Free Church Street, 6.30, Rev. FRANK WILSON
HULL, Park Street Church (Unitarian), 6.30, Rev. GEOFFREY PEARS
KENDAL, Market Place, Unitarian Church, 6.30, Rev. T. M. WARNER
KNUTSFORD, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. B. L. GILLARD, 6.30, Mr. R. H. TOMLINSON
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WILSON
LEICESTER, The Great Meeting, Free Road Street, 11, Mr. J. WOODHOUSE, 6.30, Mr. T. GRANGER
LEWES, Westgate Chapel, 11, Mr. Colin S. DAVEY
LINCOLN, High Street, Unitarian Church, 6.30, Rev. H. W. ENGWELL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. H. THOMAS
LIVERPOOL, Hardy Free Church, 11, Rev. C. A. PEERS
LIVERPOOL, Renshaw Street, Mill Street, 6.30, Rev. J. ELIOT MORGAN
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. S. E. BEVAN
LIVERPOOL, Hardman Road, Bootle, 3, Sunday School, 6.30, Rev. C. A. PEERS
LIVERPOOL, Upper Street, 6.30, Miss H. Mabel GRIMSHAW
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. B. SMART
LONDON, Mill Street, Regent Road, 6, Rev. Warren W. LEWIS
LONDON, Hackney Mission and Stoke Newington Chapel, 6.30, Mr. James WILSON
LONDON, Barnes, Ellis Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham SQUIRE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. Frank LOWE
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. E. C. TRAVERS
LONDON, Hackney, New General Fly Church, Clarence Place, 6.30, Rev. R. E. GREENWOOD (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Dawson P. MEAD
LONDON, Highgate Hill, Unitarian Church, 11, Mr. J. ROBINSON
LONDON, Hoxton, High Road, 11 and 6.30, Rev. T. E. BRIDGES
LONDON, Islington, Upper Street, 7, Rev. A. V. FOX
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Annie CHRISTIE
LONDON, Leytonstone, Fox Bridge Road, Harrow Green, 6.30, Rev. R. TUDOR
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. T. L. JONES
LONDON, Richmond, New Church, Richmond Road, 11, Rev. WARREN W. LEWIS
LONDON, Stoke Newington, Clapton Common, Upper Clapton Road, Unitarian Church, 11.30, Children's Church, 6.30, Rev. A. RAMSBOTHAM
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ANDREW PEARSON (also 6.30, 1st Sunday in the month)
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Rev. Dr. A. D. BELDEN
LYDNEY St. Annes (Anglish), Channing Road, 11, Rev. S. W. TRAINER
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. TYRON JONES
MANCHESTER, Unitarian Church, Mosley Buildings, 6.30, Mrs. MORTON, HULTON
MANCHESTER, Bowdon, Unitarian Church, Chapel Lane, 6.30, Rev. DAVID C. DAVIS
MANCHESTER, Cross Street Chapel, 10.45, Sermon, 6.30, Rev. LESLIE HALL
MANCHESTER, Failsworth, Pole Lane Chapel, 10.45 and 6.30, Pastor D. MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BEVAN
MANCHESTER, Mosson Church, Rodes, 10.45, Rev. W. H. WARMAN, 6.30, Miss M. STEVENSON
MANCHESTER, Rochdale Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. [illegible] College
MANCHESTER, New Cross Street Mission, 6.30, Mr. P. SUMMERSGILL
MANCHESTER, Stand Chapel, Whitefield (February 21) 10.45 and 6.30, Rev. STANLEY H. EVISON
MANCHESTER, Willenhall Road, Cheetwood-Heady, 11, Mr. PHILIP M. SHERRY
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Rusholme, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. EDWARD SUMMATT
MAPPLE, Unitarian Hall, 31, Newhaven Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. DAVID C. DAVIS,
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STEVENS
NEWCHURCH (Rossendale), Beddaleen Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NORTHAMPTON, Kettering Road Church, 6.30, Rev. J. HARRISON
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON SOLAR
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Mr. G. WILKINSON
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. HOTTELL
OSSETT, Middlebrow Coffee Chapel, 11.30, Rev. JAMES KELLY
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. HALLWORTH
PAKE LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Supply
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. DURRELL
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN STEVENS
PRESTON, Unitarian Chapel, Church Street, 6.30, Mr. G. E. HOLT
RAMSDEN, Banks, The Manning House, 6.30, Rev. FRANCIS TIDDY
RAMSGATE CHAPEL, nr. Harwich, Lanes, 3, Rev. W. J. PRESTWOOD
RECHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BOYD
RAMSBOTTOM, Church of our Father, 10.45 and 6.30, Rev. E. PHILLIPS
SALE, Atkinson Road, 11, Rev. JAMES GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARSONS
SHEFFIELD (Attercliffe), 6.30, Mrs. G. S. WARNER
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOWELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WILSON
SHREWSBURY, High Street, Unitarian, 11, Supply
SOWERBY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WORSNOP
SOUTHAMPTON, Church of the Saviour, Carlton Road, 6.30, Rev. H. CRABTREE
SOUTHEND-ON-SEA, Eternity Road, 6.30, Miss M. E. GOSNEY
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN
St. HELENS, Cooperative Street, 6.30, Rev. E. WILD
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOCKTON-ON-TEES, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. ROBIN SQUIRE (also 11, First Sunday in the month)
SWANSEA, Portland Free Christian Meeting House, 11, Rev. L. ROBIN SQUIRE
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. F. H. GRIMSEY
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TAVISTOCK, Old Meeting House, Ashford Road, 6.30, Rev. G. EVANS
TORQUAY, Unitarian Church, 10.45 and 6, Mr. D. WILSON
TOTTON, Unity Church, Hounsdow Road, 11, Rev. CHARLES BARNES
TUNBRIDGE, Camden Unitarian Church, 6, Rev. E. SPENCER
WARRINGTON, Cairo Street, 10.30, Rev. Eric WILD, 6.30, Supply
WARWICK, Unitarian Chapel, High Street, 3.30, Rev. H. HOLLAND
WARWICK, Friends' House, Church Road (by permission), 7.30, (2nd Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Mr. E. C. TOWNSEND, 6.30, Rev. ERIC SHAW
WARRINGTON, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST LEIGH, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WESTON, Flemington, 2.30, Rev. G. W. PARSONS
WESTBURY, Dane Row, 10.45 and Street, 6.30, Rev. A. R. DAWSON
YORK, St. Saviourgate Chapel, 6.30, Rev. J. S. PEARCE

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. CECIL CRAMP
MELBOURNE, Unitarian Church, Cathedral Place, C.2.: Unitarian Hall, Nicholson Street, 4.15, Sermon: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. PARKINSON, 112 Duke Street, Northbridge, West Australia
SYDNEY, New South Wales, Unitarian Church, 13 Francis Street (off College St.) 7.15, Rev. H. W. ROBINSON, Manse Telephone LF 5222
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Collins Place, Melbourne, C.1. Minister: Rev. W. BURRIDGE. Meetings as announced.
SYDNEY CONGREGATIONAL CHURCH, Annie Road, Strathfield (Stn.), 9.45, weekly at 10 a.m. Public Worship, fortnightly 2.30 p.m. Minister: Rev. W. BURRIDGE

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ANDREW CROMBIE
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Supply
VANCOUVER, B.C., Unitarian Church of Vancouver, 1326 Nelson Avenue West, 11, Rev. A. P. HOWARD

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell by Road, 11 and 7, Mr. H. J. WILSON
WELLINGTON, Service suspended—Enquiries: Miss Wilson, Tel. 50-222

SOUTH AFRICA

CAPE TOWN, Short Street, 11, Sunday School: 3, Rev. Dr. HERBERT C. ROBERTS

THE LINDSEY PRESS

ESSAYS IN UNITARIAN THEOLOGY
a Symposium
Edited by Kenneth Twiss, M.A.

Contents:

1. A Personal Affirmation by *Kenneth Twiss.*
2. Belief in God, by *Arthur J. Long.*
3. Images of God, by *Leonard Mason.*
4. The Loneliness of Man, by *E. G. Lee.*
5. Scientific and Religious Language, by *H. Lisner Short.*
6. What is Christianity? A Linguistic Inquiry by *L. A. Garrard.*
7. Jesus and the Gospel, by *Fred Kenworthy.*
8. Theological Liberalism: a Vindication, by *C. Gordon Bolam*

Index.

9s. 6d. by post 9s. 2d.

. . . a fine production and makes a unique Unitarian contribution to the problems discussed. It deserves the widest circulation and a warm welcome, and is altogether an invigorating proof of the intellectual capacity of our ministry.—*Inquirer.*

THE LINDSEY PRESS

ESSEX HALL, 1-6 ESSEX ST., STRAND, LONDON, W.C.2.

ADVERTISEMENT RATES

Births, Marriages, Deaths, Changes of Address
3 lines, 6s. 6d. minimum. Each additional line, 2s. 6d.

Miscellaneous — Prepaid
4d. per word, minimum 8s.

W. Heffer Sons Press Organisation Limited,
Kingsgate House, 115, Hallows, London, W.C.1
Telephone: CHAncery 8722

Display Rates on Application Special Terms for a Series

THE UNITARIAN

You cannot afford to miss the March issue which will contain a review of "Essays in Unitarian Theology" by Professor Ian T. Ramsey, Nolloth Professor of the Philosophy of the Christian Religion in the University of Oxford.

Make sure of your copy by sending the annual subscription (4s., post free) now to the manager, Mr. G. Harrison, 2, Walwyn Close, Stretford, Manchester.

THE INQUIRER

All letters and communications for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 6s. 0d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS 7594 Editorial: EUS 2912

DUPLICATING, Shorthand, Typing, Translating. Mabel Eyles, 10, Beaconsfield Road, London, N.11. ENT 3324.

(*continued from page 442*)

Prior to the opening of this Spring Festival a Service is to be held in Ullet Road Church at which the whole theme will be "World Refugees", and some refugees are to be invited to take part in this Service.

A full report of the outcome of this new venture will be sent to the *Inquirer* for readers interest and information.

All friends within reach of Ullet Road Church, will be most welcome on Saturday, March 19th. Service is at 2.30, and the Festival will follow on afterwards.

Mabel E. Butler,
President, I.D.S.S.S.

Gateacre Chapel

As a result of collections taken at the Chapel Services on Sunday, December 20th, on Christmas Day and at the Watch Night Service, £28 1s. 6d. has been sent to the Inter-Church Aid Fund for the World Refugee Year. The amount of £6 0s. 6d., the collection at a United Women's Service of many denominations in and around Gateacre, was previously sent to this Fund.

The Gateacre U.Y.P.L. have also taken a collection as a Branch, towards the National U.Y.P.L. Target, and will be holding a Dance in the near future to help this National U.Y.P.L. Target.

Belfast

A total of over £52 was collected at Christmas Services at the First Church, Belfast, for the Belfast City World Refugee Appeal, which has a target of £50,000. In addition, the annual collection this year on January 10th for the Dublin Refugee House, "The Haven", which is supported by all the Irish Protestant Churches, amounted to £19. Further efforts are contemplated by the members of First Church, including a concert in the new Central Hall on February 26th by the Belfast God Singers, half of the proceeds of which will go to World Refugee Year and half to the Central Hall Rebuilding Fund. The last-named Fund now stands at £9,562. (Target: £30,000)

Bledding.—The Bledding Church joined with other churches and the Society of Friends, and contributed £27 towards a total of £120. On Christmas Day the Unitarians contributed a further £21 in a special collection. We are still continuing our efforts.

Death

Hirst Smyth.—Elsie May, 2nd daughter of the late Mr. & Mrs. J. D. Hirst Smyth, on 24th January. Age 83.

Southampton.—A touch of added grace and beauty has been accorded the church by the erection of the stained-glass windows in the chancel. These were dedicated at a service which was conducted by Rev. Ernest G. Green. The windows occupy the central and two side panels, the principal figures being "Love", "Truth" and "Wisdom". The centre panel represents "Love" in the person of Jesus blessing the children, including a coloured child. One side panel "Truth" is portrayed by "Christian" with his sword, attired in a blue robe. In the other "Wisdom" is portrayed by a female figure wearing purple robes. Incidental details in the panels are: A rainbow surmounting the centre panel; the promise of a brighter world; the dove of peace above the head of Christ; the base of the centre panel is completed by a phoenix rising from the ashes—symbolic of the rebuilt church—with the single word "RESURGAM" underneath.

Wandsworth.—To help His Worship The Mayor of Wandsworth raise a million pennies in the Borough, four local committees have been established representative of local churches and voluntary organizations. Rev. Arthur Peacock is Chairman of the committee for Central Wandsworth, Balham and Tooting. Wandsworth congregation donated their offertory on Christmas morning to W.R.Y. and a sum of nearly five pounds was forwarded. In Lent weeks last year it supported the Unitarian Peace Fellowship appeal for Save the Children Fund, it has also contributed to U.N.I.C.E.F.

Joseph Mellalieu

The congregation of Lydgate Chapel, near Huddersfield, have lost a lifelong and well-loved member in Mr. Joseph Mellalieu, who passed away on January 16th at the age of eighty-nine. He was a trustee of the Chapel for many years and also a warden, and had acted as chairman of committee at times when there was no minister. For over fifty years he sang in the choir, and for sixty years was an active member of the Lydgate Amateur Dramatic Society. His last appearance in a play was only four years ago, when he was eighty-five. An enthusiastic gardener, he tended two or three other gardens besides his own, and up to only three years ago, when failing strength obliged him reluctantly to desist, he kept the Chapel graveyard tidy. There his well-worn body was laid to rest on January 19th, after a service in the Chapel, conducted by its minister.

Mr. Mellalieu leaves a widow, a daughter, and a son, Mr. R. Mellalieu, who is the present organist and secretary of the Chapel.

Printed by [illegible] Ltd., High Road, Tilbury, Essex, and Published by [illegible] at the Temporary Office, 14, Gordon Square, W.C.1.—[illegible] Saturday, February 13, 1960